



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### **Usage guidelines**

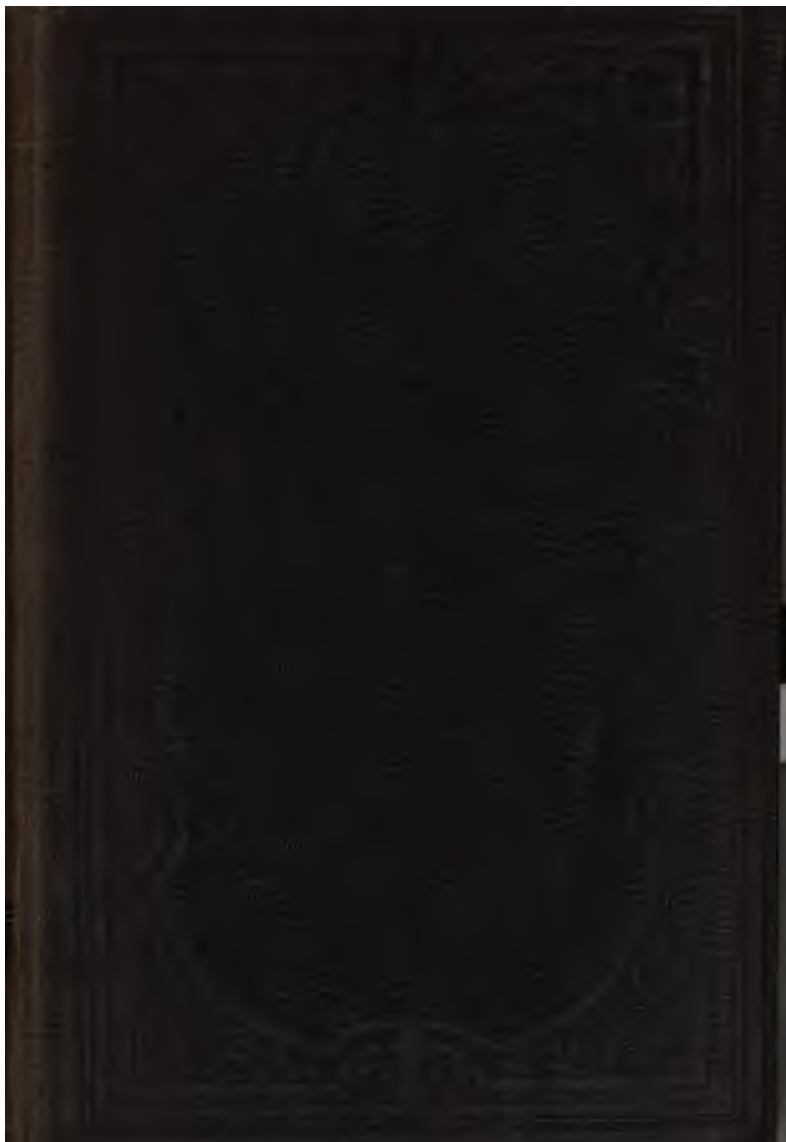
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### **About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





600107905S





THE

# Sympathy of Christ.

---

SIX READINGS

*FOR THE SUNDAYS IN LENT, OR FOR THE  
DAYS OF THE HOLY WEEK.*

---

"For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."—*Heb.* iv. 15.

---

BY

THE REV. W. J. DAMPIER, M.A.

VICAR OF COGGESHALL.

London:

J. WHITAKER, 41 PALL MALL.

---

MDCCCLIII.

138. cl. 191.

---



*The profits (if any) arising from the sale of this little volume are devoted to the restoration of Coggeshall Church.*

## Advertisement.

---

THE following Meditations are intended to lead the humble penitent to the *one source of consolation*, the *one stay* in all temporal and spiritual trials. This is the writer's first and great object; but he has some hope also that, in promoting this, they may be subservient to another good purpose, namely, the restoration of the Parish Church of Coggeshall, now half accomplished, and awaiting an increase of means to complete it.



## CONTENTS.

---

CHAP.	PAGE
I. <i>Introductory. The deep meaning of Holy Scripture . . . . .</i>	1
II. <i>The Sympathy of Christ in our Privations . . . . .</i>	16
III. <i>The Sympathy of Christ in our Spiritual Trials generally . . . . .</i>	40
IV. <i>The Sympathy of Christ in our Special Temptations . . . . .</i>	58
V. <i>The Sympathy of Christ in our Sorrows . . . . .</i>	83
VI. <i>The Sympathy of Christ with us in our last Trial—in Death . . . . .</i>	111
<i>Suggestions for Meditation and Prayer after these Readings . . . . .</i>	137

## CHAPTER THE FIRST.

### **Introductory.**

#### *The deep meaning of Holy Scripture.*

THE whole of the Holy Scriptures, and more especially the books of the Prophets and the Psalms of David, abound in deep spiritual meaning, hidden indeed from the superficial gaze of the careless and indifferent, but, like truth itself, amply repaying the labour and search which are necessary to draw it forth from the well wherein it lies concealed. Thus, how often, in the Old Testament, under the outward per-

## 2 *The deep meaning of Holy Scripture.*

secution of some temporal enemy of the Jewish nation, is signified the power or malice of that roaring lion who goeth about seeking whom he may devour ; while the earthly dangers to which God's people were of old exposed, will often be found to be lively types of the temptations of the evil one. And still more than this, how continually do the words of those ancient saints, recorded in the Bible, have reference to something beyond their own original intention, and tell beforehand of the sufferings of Christ, and of the glorious deliverance that should follow, extending their meaning even so far as to reach to the sufferings and deliverances of the Church, the spouse of Christ, *and* to every member of Christ, who

through tribulation, with patience, should have fellowship in His sufferings to the very end of time. This is the secret of the continual use which Christians of all times and places make of the songs and prophecies of Zion. The unfathomable depth of this Divine Fountain is the reason why old and young, rich and poor, the sick and the whole, the joyful and the sad, do all, again and again, come, day by day, with continually increasing satisfaction, to draw knowledge and comfort out of these wells of salvation. We see, by the use which our Blessed Lord made of these writings upon so many occasions, and also from the continual use of them by the holy Apostles, that there are in them deep meanings, to be

#### 4 *The deep meaning of Holy Scripture.*

understood only when the things signified should successively come to pass.

With what amazing precision are set forth beforehand, the trials and sorrows which were at last shown to be the trials and sorrows of the Incarnate Son of God! The proper Psalms and Lessons selected by our own Church for the principal Christian Festivals, would, alone, supply abundant proof of the Divine Omniscience—of the amazing adaptation, ages beforehand, of the language of present prophecy to the facts of future history. In such an hour as that which came upon the Blessed Jesus, when He was delivered up to be crucified; in such an hour as that when His human frame was convulsed with agony, and His human soul was

darkened over by the momentary horror of desertion; well might He cling to the prophetic promises of the Father; and, seeing the victory which His death was accomplishing, well would the rapid alternations of consolation and mourning, of sorrow and of triumph, to be found in the Psalms and Prophets, become the Good Shepherd in that time of mingled affliction and glory.

Nor do these words terminate in Christ. They extend their blessed influence to the members as well as to the Head of the Church. The same words of comfort, which applied to our Saviour under His trials, are permitted to sustain us under our trials also. And the way in which the feeble soul of man clings for support to the Rock

## 6 *The deep meaning of Holy Scripture.*

of Ages, may be traced out in the proneness of devout individuals to commit to memory certain portions of Holy Scripture, upon which they are continually dwelling, or to choose certain points of view, from which they especially delight to contemplate the majesty or the mercy of God their Saviour. This practice may be safely indulged, so long as people are on their guard against giving way to the habit, which it may induce, of looking exclusively at one side only of the doctrine of the Gospel, and keeping their eyes shut against every other view of it, although equally true. With this caution borne in mind, we must acknowledge the Sacred Scriptures to be so full and deep, and the mind and me-

mory of man to be so inadequate to the task of entirely mastering them, that it is no wonder that single passages, or particular subjects in them, which strike forcibly and seem to pierce the heart, should be devoutly laid up therein with holy care, and be meditated upon, day and night, as food and enjoyment for the soul. This often happens, nor need it at all imply a depreciation of other Scripture. Men who see their Lord in every line and word of Holy Scripture, who would not take away from it, nor yet add to it, a single letter, may yet see Him more clearly, and seem better to realize His nearness, and the comfort of that presence, in those passages which first opened out their treasures under some



## 8 *The deep meaning of Holy Scripture.*

peculiar circumstances of joy or sorrow, of danger or spiritual triumph. Upon these, accordingly, (and not without reason), they have been used to meditate continually, turning their meaning over and over again, and drawing out its sweetness day after day, always filling their hearts with consolation and gladness, yet never able to exhaust the streams which are perpetually flowing from the well of truth.

The object of the following pages is to dwell with thoughtful affection and holy gratitude upon one particular fact recorded in our Redeemer's Gospel; to lead the souls of men to linger, with special fondness and intense thankfulness, at this holy season, upon *the sympathy* exhibited by our Blessed Lord

towards ourselves, and our trials and sufferings. With what tender emotions, overpowering us even to tears, are we accustomed to look back upon the kind sympathies heretofore shown to us in our troubles, by some absent, or distant, or departed friend! Yet, what are these sympathies, compared with those shown by Him, who Himself hath suffered, being tempted, in order that He may be able to succour them that are tempted? Or when can the absence or distance or even death of the dearest earthly friend, awaken so thrilling a sense of the depth and value of his former sympathy, as subdues the mind of one who knows that the sympathy of the Head of the Church, with every living member, is far too strong to be

10 *The deep meaning of Holy Scripture.*

let by any hindrance; that the very temptations and trials of the creature have been mysteriously experienced and overcome by the great Creator; who is “persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord”?

Fain would each true child of God realize the touching sympathy of his Divine Redeemer, the fostering care of his Heavenly Father, the perfect security of those whose only source of strength is the Eternal Spirit. Trust in God only, and rely wholly upon the sympathies of Him who hath surely

borne our griefs and carried our sorrows; then, though terrible trials may come, though stout hearts (according to the world's estimate) may tremble, though all around may seem dark and cheerless to common eyes, the eye which is accustomed to look up to heaven, will see, by faith, the glory that shall be revealed, and the trusting heart will be at rest. Whenever trouble or temptation pursues it, the dove-like spirit of one of Christ's little ones is sure of finding a place of peace and repose. Whithersoever it may be pursued, into heaven or hell, into the light that comes upon the wings of the morning, or into the darkness brought by the evening hours, still will that gentle spirit find a Hand to lead it,

12 *The deep meaning of Holy Scripture.*

and a Right Hand to guide it, safely and securely into the way of peace.

Who is exempt from trouble? Upon whose head is it not sure, sooner or later, to fall? Health, and strength, and worldly goods may vanish, and, with them, worldly friends also. From those who are themselves spared long enough, the best and dearest of their friends, even parents or children, husbands or wives, must be torn away; or their own life or character, their peace or their constancy may be fiercely attacked. Then, in that hour of gloomy trial, will the sweet influence of a sense of Christ's sympathy prove a balm of soothing to the wounded soul; then will be felt and welcomed, the power of that healing which is brought to us

on the wings of the Sun of Righteousness.

Nor are the sympathies of the Son of Man, the remedies of the Great Physician of souls, less efficacious in temptation than in trouble. Who is beyond the reach of the tempter? Who then can afford to forget his Redeemer's sufferings, and His victory over Satan, when the lust of the flesh, or of the eye, or the pride of life, is at work to draw him away from the path of holiness into some of the many forbidden ways of sin? Pleasant as those ways may at first appear, their end is destruction; and this is an end with which Christ has no sympathy, for He came into the world not to destroy the world, but that the world through Him

#### 14 *The deep meaning of Holy Scripture.*

might be saved. And so, when the troubles and trials of life are just about to pass away for ever, when the great struggle upon which depends something of more value than the whole material world, even the safety of an immortal soul, is drawing towards a close, when the worn-out body is hastening to decay, and the spirit preparing for its flight, and the whole man ready to depart from the land of the living, then will begin to be developed, more fully than ever, the difference between those to whom their Master's sufferings and sympathy have been a subject of continual thought, and those to whom His very name of Saviour has been an empty name, implying a connection

*The deep meaning of Holy Scripture.* 15

which to them has never been realized,  
a blessing of which they have never  
sought to make themselves partakers.



## CHAPTER THE SECOND.

### *The Sympathy of Christ in our Privations.*

THERE is nothing of which we may be more sure than of the sympathy of Christ. We may be certain, indeed, that He who took upon Him our nature, who bore our sins and carried our infirmities, now that He is in His glory at the right hand of His Father, interceding for us, does really feel for us in our difficulties, in our sorrows, in our temptations; that He is (to use the expressive language of Holy Scripture) “touched with a feeling of our infirmities.” And in this certainty there

is the greatest possible consolation, for His sympathy is our strength. It becomes so, when, feeling and confessing our weakness, we go out of ourselves to rest upon Him who is mighty to save; when we throw ourselves into the Everlasting Arms, and His strength is made perfect even in our weakness. Full of this sense of the sympathy of Christ, our Church encourages us, in her Litany, to plead His sufferings as the means of our deliverance, and to set out, as it were, before Him the several parts of His humiliation as the appointed instruments of loosing the chains of our captivity. Impressed with this feeling of Christ's sympathy, we are taught and emboldened to say, from our very infancy, to the Eternal

Son, "By the mystery of Thy holy incarnation, by Thy holy nativity and circumcision, by Thy baptism, fasting, and temptation, good Lord, deliver us. By Thine agony and bloody sweat, by Thy cross and passion, by Thy precious death and burial, good Lord, deliver us."

At the present season of Lent, and especially during Passion Week, which is a season of deep humiliation, of fasting, and more than common watching, and prayer, and self-examination, and repentance, it cannot be out of place to meditate upon the several parts of our Lord's humiliation, especially upon those parts which have to do with His sufferings and the discipline of His human nature. And the mere fact

that the Church of Christ has set apart forty days of humiliation, in memory of our Saviour's fast of forty days in the wilderness, may lead, as by the hand, towards more mysterious and deeper truths, may help men to turn to their spiritual profit even so plain a fact as this, that Jesus fasted and was afterwards an hungered. Now, for the simple fact that our Lord fasted, some will say, 'Yes, He was by birth a Jew, and the Jews used indeed to fast; but Christianity was not yet founded, and His fasting is therefore no example to us.' To this the answer is obvious, that Christ has Himself told us, that, whatever may have been done while the Bridegroom was with them, the children of the bridechamber were to

fast in those days when the Bridegroom should have been taken away from them. And who will deny that the days thus spoken of by our Lord are now come? But it is not so much in the light of an example that our Lord's fast is here to be considered. Look at it simply as a fact, and to every reflecting mind it will appear to be a wonderful fact. "The mortification of the appetite is, no doubt, the alphabet (so to speak) of the spiritual life, and he who knows not how to restrain himself thus will find other forms of restraint yet more difficult to accomplish." It was therefore a wholesome example to us that He who is our great pattern of righteousness should not enter upon His ministry,—His great spiritual work,

which was to terminate with His death and our salvation,—without having previously fasted. But the fact that our Blessed Lord did fast, and felt the effect of this in His subsequent hunger, is an assurance to us that He will feel for us in all circumstances of a like kind; that we shall have His sympathy whenever, for spiritual ends, we are bringing into subjection our bodies, or whenever, through poverty or any other necessity, we have to endure the pains of hunger, or to suffer from any other bodily privation.

The temptation of our Lord in the wilderness is related by three Evangelists out of the four. St. Matthew, in writing of it, says that “He was led up of the Spirit into the wilderness to


be tempted of the devil; and when He had fasted forty days and forty nights, He was afterward an hungered." St. Mark tells us that "He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts." St. Luke's account is, that "He was led by the Spirit into the wilderness, being forty days tempted of the devil: and in those days He did eat nothing, and when they were ended, He afterward hungered."

Hence it is plain that our blessed Saviour, having a great work to accomplish, a great victory to obtain over Satan, was pleased to expose Himself to the assaults of that evil one for the period of forty successive days, during the whole of which time He observed

a strict fast, *eating nothing*, as we are expressly told by St. Luke. During all this time, too, He had with Him none of His own kinsfolk or friends, but was alone, in a desert place, amid the wild beasts, without the common comfort of meat and drink to support his sinking frame. But more than all this, He was fiercely assaulted by Satan. And as Satan, doubtless, hoped to overcome Jesus, and, in overcoming Him, to triumph over mankind, so our blessed Lord, in conquering the great enemy of God and man, after a lengthened exposure to his temptations, designed, by His victory, to make those who love Him, even to the end of the world, more than conquerors through Him.



Now, who was it that suffered these pains and privations? It was He, who, being in the bosom of the Father, perfect God, was touched with compassionating love for sinners who had destroyed themselves, and accordingly came down from heaven to save them. And, that He might be able to suffer for them, and to sympathize with them, and become obedient for them, first to the law of holiness, and then to the law of death, He took our nature upon Him, not the nature of angels, but that of the seed of Abraham, and became perfect man; not laying aside His divine nature, but taking up into Himself the human nature; "taking (as the Creed saith) the manhood into God." Now it was this Holy Being,



the Eternal Lord, the Almighty God, whom by sin mankind had offended; it was the Creator of the world, who took upon Him the form of a servant, and was made in the likeness of man, and so took man's infirmities and bore man's sins, and became capable of suffering, and willing, yea resolved, to suffer the pains and privations belonging to man's nature. It was not God, apart from man, who was tempted of Satan in the wilderness, and there fasted forty days. It was not man, apart from God. But it was God manifest in the flesh. It was God and man in one Christ,—unfathomable but blessed mystery! It was He who at once could suffer all that man could suffer, and also suffer with an intensity.

of truth, and with a merit and power which the Godhead alone could give to His Passion. So that, on the one hand, in reading or hearing of the fact that Jesus fasted forty days in the wilderness, eating nothing during that weary exposure to cold and hunger and spiritual trial, no one is to suppose that he is reading or hearing of a person who could experience no sense of danger or pain. This would be to make the temptation in the wilderness only a temptation in appearance, and all its accompanying trials, trials only in appearance; in a word, it would be a rejection of the great and blessed doctrine of the Incarnation. And, on the other hand, no one is to imagine that the Person who willingly endured these

things was no more than one of ourselves. This would be to rob His obedience of its perfection and merit, and involve an equal rejection of the doctrine of the Incarnation. He who suffered of His own free will for us men and for our salvation, was the Lord Jesus Christ, both God and man. To Him do we draw near, as to our sympathizing God and Saviour, beseeching Him:—"By the mystery of Thy holy Incarnation, by Thy fasting and temptation, good Lord, deliver us!"

And mark how this blessed and refreshing truth serves us, when the time of difficult duty, against the grain of our nature, comes; or when an hour of positive pain and peril is upon us. We know, for instance, that there is no

evil so great as sin, nay, that sin might be said to be the only real evil in the world, and that Christ Jesus came into the world to destroy the works of the devil, and to save sinners. We know that we cannot go to heaven with our sins; that they must therefore be pardoned and put away; that the dominion of sin must be overthrown and the love of it cast out; that to accomplish this is a hard task; that it must in some way be done, though our corrupted nature runs back again continually to the sins of which we are ashamed, and repentance is to us a wearisome and uphill work. We must be conscious, likewise, of our own utter want of strength, and of Satan's manifold and subtle devices to drag us

back again into sin, and so tempt us downwards to perdition. When we find it needful to counteract the evil tendencies around us and within us,—to forward the advancement of the soul by mortifying the deeds of the body,—to deny ourselves, for the sake of self-discipline, some accustomed indulgences,—some fitting portion of our ordinary food, at suitable seasons,—or some customary pleasure, in order that prayer, or almsgiving, or charity, or self-examination, may have more of our time and attention;—whenever such difficult and trying duties (for they are difficult and trying to flesh and blood) are undertaken, then is there a comfort, and then is there a support for us in the recollection that

our Lord fasted in the wilderness. Forty days and forty nights was He in that lone and howling wilderness, with no other companions than the wild beasts and the unclean spirits of darkness, whilst hour after hour wore slowly away, each bringing along with it, in sad succession, its allotted portion of want and weariness and temptation. It is, indeed, a comfort and support to him who is trying, with the help of Divine grace, to subdue himself, to remember, that when Christ fasted and hungered and suffered, our own very nature, in Him, did fast, and hunger, and suffer; and that He will never hide Himself from His own flesh, but continually feels a tender sympathy for every one, even the meanest and

most miserable, of His members, in every pain and trial.

Let them but have an eye to Him in all they do, and He will show Himself to be One with them, rejoicing in their joys and sorrowing in their sorrows, by reason of His having joined mankind to Himself. And, consequently, no work of duty, no labour of love can be lost, but being done in Him is acceptable for His sake, whose love and obedience give an efficacy to ours, which without Him would be worthless. So it is with respect to the spiritual work of every season, especially to that of Lent, and to the diligence bestowed upon that work for the love of Christ, who gave Himself for us. In every effort that is made



for the punctual discharge of religious duties we are helped on by His strength and His approval. And when we force our reluctant natures to choose the better part, and, against our habits and inclinations, labour hard to find Him who saith, *Come unto Me*, and by frequent exercises of religion put ourselves so much oftener within the power of the means of grace, it may well be hoped that He who sees us, and feels for us, and remembereth whereof we are made, will not cast us out for the imperfection of our services, or the poverty of our desires, but will quicken us day by day, and pour His grace more plentifully into our hearts, and make us to love Him more entirely,

and to abound more and more in every good work. With this object in view the most unwilling may be bidden afresh to the feast of spiritual blessings. The old course of neglect must be forsaken, the church more frequently attended; more reading, and meditation, and prayer, and self-examination, must be employed, if we would make this present season a stepping-stone to yet greater improvement. Who cannot thus make some good use of that mercy which has spared to us yet one more Lent? Who cannot contrive for himself some exercises of self-denial and Christian love, whether by giving less time to society and more time to God both in public and in private, or in any other way by which anxiety for

the soul's health may prove itself? If it were only during the forty days in which our Lord's fasting is commemorated, a man might surely put himself out of his accustomed way, so as to join in the responses, or kneel at his prayers, or attend the week-day as well as the Sunday services. And the pleasures of God's house and service might increase upon any one really willing to deny himself in order that he may give them a fair trial. How can they increase upon those who never come near to them to taste them at all? Sin's dominion might thus be shaken, so that it should no more rule over him who had thus begun to improve wisely his Lenten hours. And so the peace, which all men are look-

ing for, but which very few find, might haply take up its calm abode from that season forward in the humbled heart. All this may every living member of Christ find—not because his outward works have any merit whatever with God,—but because of the sympathy and love of Him, in whom they are wrought; and more than this, because of the sympathy and love of Him in whom the trembling anxious heart would desire to do them. For He can make us both to *will* and to *do* of His good pleasure.

But one more example of Christ's sympathy in our privations may be noticed, and may it meet the eyes of some who can understand its meaning, and rejoice in its comfort! There are

times when some men are called to suffer from hunger and thirst, from poverty or other necessity. There are, indeed, many persons in the world who have not the least notion of hunger and thirst,—these words are to them almost empty sounds, and they know not to what to liken their meaning. Fed always to the full, they understand not the misery of want or the pains of hunger. Would it not to such be a wholesome lesson, and the acquisition of some useful knowledge, if they would learn to sympathise with their poorer and suffering brethren by practising moderately upon themselves the self-denial encouraged by this season? If they would fast, they would learn what it is to be hungry, and then, like

their Divine Master, would they also be able to sympathise with those who suffer these privations. I suppose, there are not many poor people who do not know too well what the pains of hunger are. Many may feel it frequently, even at their work, and these not the poorest either; and many others feel its effects, if not its keenness, day after day, in settled poverty, ready to sink from an insufficiency of wholesome food, when no human eye can see them.

In all such trials it is the greatest possible encouragement to endure unto the end, possessing our souls in patience, when we think that He who made the worlds,—who maketh the sun to shine, and the rain to fall, and

the corn to grow, who giveth bread to strengthen and wine to gladden man's heart,—Himself continued forty days eating nothing, and that He was afterward an hungered. Sure may we be, when we think of this His mysterious humiliation, that we, by virtue of His Incarnation, are so made one with Him, that there is not a sense of pain experienced by us, in which He does not mystically participate, that His fullest sympathy and tenderest pity are ever with us, that not a single instance of quiet submission and patience escapes His loving regard. Meekness and resignation, even in small matters, for Christ's sake, shall, like the cup of cold water given in His name, in no wise lose their reward. And thus

whilst His people are bearing their trials He is preparing for their glory. Whilst Christ's poverty-stricken members are patiently enduring hunger and thirst for His sake, He is laying up for them far better things than meat and drink, even everlasting righteousness, and peace, and joy in the Holy Ghost. He is preparing' blessed mansions of rest and heavenly plenty in His Father's house,—in that high and holy place where the faithful shall hunger no more, neither thirst any more, but where “the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters;”—where God Himself “shall wipe away all tears from their eyes.” (Rev. vii. 17.)



## CHAPTER THE THIRD.

### *The Sympathy of Christ in our Spiritual Trials generally.*

THE same adorable Saviour, whose sympathy extends itself to our bodily privations—our trials of hunger or want, enters yet more tenderly into the midst of greater trials, and is with us in our seasons of temptation and spiritual danger. In the midst of the darkness of those hours in which we are being sifted as wheat—a darkness like that of the valley of the shadow of death—never do Christ's sheep cease to trace before them the form of the Good Shepherd who is guiding them on-

wards to green pastures, never do they for a moment let go their hold upon that rod and staff which comforts them with the assurance that they need fear no evil, for He is with them, even He who is the Shepherd and Bishop of their souls.

Holy Scripture assures us of the certainty that our Lord does feel for us in all our troubles, and that we have every possible reason to trust His love. We are shown by the same word of truth how and why it is that He feels for us as He does, namely, because He, being God, was manifest in the flesh, and suffered bodily and spiritual trials in our nature, and so is touched with a feeling of our infirmities.

This is a deep and mysterious subject, and therefore it will be best to state it

at full length in the very words of Holy Writ: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto my brethren, in the midst of the Church will I sing praise unto Thee. And again, I will put my trust in Him. And again, behold I

and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succour

them that are tempted." (Heb. ii. 9—18.)

Here the voice of Inspiration plainly teaches that the Son of God became man, in order that He might suffer ; that He was to be made *perfect* through sufferings; that by suffering He was to destroy the devil, the author and promoter of all sin and suffering. And not only did our great Example endure the acutest torment of body, but the deepest anguish of mind, an oppression of soul beyond our power to understand. So that, in the very deepest pit of his spiritual trials, the disciple's eye may still be fixed on the yet more awful trials of the Master. Even when his mind is racked beneath an agonizing sense of his own sin, the Christian may

remember that his Redeemer's soul was sorrowful even unto death beneath the weight of the sins of a fallen world. Or although despair itself should seem to threaten to take possession of him, yet will the servant reassure his drooping soul by recollecting the words of his expiring Lord,—“Eloi, Eloi, lama sabachthani,—My God, My God, why hast Thou forsaken Me?”

So true is it that Christ was tempted in all points like as we are, yet without sin. And this His own bitter experience of temptation enables Him, whilst His love inclines Him, to sympathise fully with every one that belongs to Him, every member of His mystical body, in all their spiritual trials, in all temptations to evil. Not His experience of

the success of any one temptation; God forbid any should think that, for He was without sin—in Him was no spot of sin. His sympathy then arises not from any experience of the success of a single temptation, but from His experience of its power—of the pain it is to a pure soul to have any temptation presented to it—of the horror felt whenever it is brought near to the touch of sin—of the agony to a heavenly spirit to have to maintain a conflict with the spirits of darkness—of the humiliation, the sense of shame to a holy being to be tempted to any kind of evil, whether it be distrust of Providence, or unwarrantable presumption, or covetousness, or any other sin. This experience of the Master turns to a blessed account for

His servants. It secures to them His tenderest sympathy—a sympathy so full and active as to ensure to them also His effectual help. He is willing to succour—He is able to succour—them that are tempted. And what a subject of devout and thankful meditation is this, that in every spiritual trial, in all our temptations to sin, the Lord Jesus Christ is able to help us, and will help us, if we do but seek His help with all our hearts!

Let it be remembered that, when we speak of being tempted to sin, we do not mean *falling under the temptation*. But we mean being tempted or invited to do wrong; as our Lord was tempted by Satan to turn stones into bread, which He refused to do; and to tempt



the providence of God by running into needless and certain danger, which He would not do; and to worship the god of this world, whom, instead of worshipping, He drove out of His presence. By *temptation to sin*, therefore, is meant the tempter's act inviting us to evil, not ours, of falling into evil. Every human being is, doubtless, tempted to sin of some kind or other, and perhaps to very many sins. Different people to different sins. Some temptations are more manifest than others, for Satan can go about devouring, as a roaring lion, or beguiling, as a subtle serpent. When the temptation is open, men know that they are tempted, feel sensible of the invitation to sin, and either commit it, knowing it to be sin,

or resist it and escape. Other temptations are of a more hidden character, not so easily known to be invitations to sin, and often called by false names. Thus, avarice is called carefulness, and hatred and revenge are called honour, and disobedience goes by the name of liberty of conscience, and indifference to religious truth is styled liberality. The great thing is, to learn to distinguish wrong from right, to detect sin, and to ascertain what are our own most besetting sins; for all people have their weak points, where they are most likely to be assailed with success, and Satan knows, too well, how to find these. One person is, by constitution or circumstances, peculiarly open to temptation from the lusts of the flesh; another

to temptation from the lust of the eyes; another to temptation from the pride of life. One finds his snare in his calling, another in his recreation; one in society, another in solitude; one at home, another abroad; to one man sin is apt to come in by the eye; to a second, by the ear; while a third finds his work chiefly in trying to bridle his tongue. The truth is, that Satan never ceases from his dreadful work of endeavouring to mar the work of God and take captive the souls of men; and therefore he never ceases to tempt them: in doing which, his art is to attack them where they are weakest, and when he finds people watching at one point, to go round and enter at another, perhaps the opposite. If one enticement does

not succeed, another will not be wanting; and any person or any thing, if we are not watchful and instant in prayer, may become a trap for our souls. Go where we will, do what we will, we have need to watch and pray against temptation. At our work, in our enjoyments, in our families, by ourselves, in the fields or at market, at home or in church, Satan still labours to secure us. He cannot indeed make us sin, but we cannot help his trying. He will tempt, though we may, and must resist. We are sure to be tempted whilst we are upon earth, and we may say, too, every day of our lives, to offend, in some way or other, against the perfect law of God—to do something displeasing in His sight, or to leave

undone something He requires at our hands. Yet no man may say that he cannot help sinning. That would be indeed to charge God foolishly and untruly, for He saith in the Bible, "There hath no temptation taken you, but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but will, with the temptation, also make a way to escape, that ye may be able to bear it." (1 Cor. x. 13.)

The temptation will indeed come, by which God permits us to be exercised, but it will be according to the strength a man hath, or, strength will be given him equal to the violence of the temptation, if only he do but desire and ask for it. "As thy day, so shall thy

strength be." It is true that many fall, every day, under the temptations that assail them. It is also true, that many who come victorious out of great spiritual trials are overpowered by a small and insignificant temptation, but this not from any love of sin or desire to offend, but from being off their guard,—from slumbering, when they should have been watching to prevent a surprise from their ghostly enemy.

Now, to be subjected to temptation, as our Lord and Master was, appears to be part of our probation on earth, and our crown will be given us at the last, not because we have won an easy race with nothing to oppose us, but because, being opposed, we have struggled on, and by the force of prayer and

diligence have, with God's grace, won the victory.

Every one, accordingly, should be prepared, at the outset of the Christian life, to endure hardness, as Christ's faithful soldier, to be violently opposed, even to the very end, by some open or insidious temptations. And he will do well to look upon these temptations, not simply as hard trials to be endured, but as instruments of a higher perfection; just as the patient regards the knife of the operator, not so much as the cause of pain, as the means of renewed health to him. In which view men learn to take their trials with more patience, till, by and by, they positively welcome them, counting it all joy when they fall into divers temptations.

No man is free from temptation. And what a comfort it is to him who is tempted to any manner of sin, to bear in mind that he is only walking in the thorny path which the Man of sorrows, who was in all points tempted like as we are, hath already trodden ! How large a portion of His suffering was the suffering of temptation ! and those that are one with Him must rejoice to be partakers in His sufferings. Each one of His servants must know well that “the servant is not greater than his Lord.” If the Lord was content to be tempted, so must the servant likewise be. And not merely content, but thankful also, since his Master is able to succour him when he is tempted.



No one is to imagine, when any temptation comes upon him, that he is left alone to contend against it. No matter what it is, it is not too great for His power in us to overcome, nor yet too subtle for His wisdom to destroy. Only be sure to come to the Saviour for help. Only labour to please, only try to obey Him; then will He always be at our right hand to give us the victory. In every successful struggle we maintain against sin He rejoices, and will hasten to crown our efforts with full success. His life has been given for ours, and having given that, will He not also freely give us all things? Or who can for a moment doubt that He who hath Himself suf-

*in our Spiritual Trials generally.* 57

ferred, being tempted, is ever ready to succour those that are His, whenever they are tempted?

## CHAPTER THE FOURTH.

### *The Sympathy of Christ in our Special Temptations.*

PASSING onwards from the general fact that our Lord sympathises with His servants in their day of temptation, it may be well to show, in the next place, some of the temptations to which most people are at times subjected, and in what particular way the sympathy of Christ, in succouring them, is exhibited. But, first, we must put entirely and at once out of the question all who sin wilfully and love their sin, choosing obstinately to persevere in it, notwithstanding the warnings of con-

science, and the threatenings of the Almighty. It is not concerning cases like these that we speak, when we speak of temptations. When sin is the deliberate choice of the will and the settled occupation of life, then people are not merely tempted to it, but sold under it—slaves beneath its iron yoke. Upon them is the guilt, and the judgment is already written against them, except they repent, and turn to the Lord. But the temptations to sin with which we are at present concerned, are those by which many persons are assailed who are not in the habitual indulgence and settled allowance of those particular sins to which they are invited. Of such cases a few may be mentioned, for the sake of example.

1. The temptation, for instance, to do wrong, which is incident to many of the humbler callings of life, and to which some people feel violently urged in a time of great distress.

2. The temptations to dishonesty by which men of business are sometimes assailed:—false weights;—short measure;—enormous profits;—taking advantage of the circumstances of men.

3. The temptation to lying, which presses those who are blamed, and think that they thus can hide their fault.

4. The temptation to fleshly lusts, adultery, fornication, foolish talking, sinful looks and thoughts, by which many are attacked, and under the power of which so many fall, who have not the fear of God habitually before their eyes.

5. The temptation to disrespect and disobedience, to which, in these days, all are exposed, and the young especially.

6. The temptation to those who, in a certain degree, do well, and are inclined to think highly of themselves, to rely on their own works, and to overlook their own need of God's free grace and mercy.

7. The temptation to those that have a yearning after the pleasures of sin and yet believe in God's promises, to sin upon the strength of the Divine mercy, reckoning beforehand upon receiving a pardon.

8. The temptation to despair, oftentimes felt by persons of a morbid temperament, who have become convinced of sin.

in fixed habits of sin. No doubt, He compassionates them, and watches for them and follows after them, seeking for favourable opportunities, (as in their day of sorrow or during their hours of sickness,) to speak to their consciences and to bring them back by the way of repentance. Frequently is the Good Shepherd found leaving the ninety and nine sheep of the fold, to go after the one lost sheep. But this is a separate case—very different from those cases in which there is an unflinching assurance of His continual sympathy and ready succour—to the consideration of which let us now return.

Different men have different callings in this life, but all are alike in one respect; that in every calling they have

their own peculiar temptations. How many have to earn their daily bread by the sweat of their brows, as artisans or labourers!—a humble calling in the world's esteem, but, for that very reason, a safer calling than many others. Those who toil for their bread may not be subject to so many or so great temptations as their brethren are, but they are not to suppose that they will be without any. Now, one temptation to which they are peculiarly liable is a temptation to be, first, discontented, and then, by carelessness or idleness, to waste the time or goods of their employers. They may not yield to this temptation, but how often does the tempter put it into the hearts of men to slacken from their appointed work, when they find



What no mortal eye is present to observe them! So much so, that nothing is considered more needful for those who have many servants in their employ, than to be early and late and frequently among them, to secure the full performance of their duty. And so liable are people to be overcome by the temptation to neglect, more or less, what is committed to them, that it has become almost a proverb, "If you want a thing well done, you must do it yourself." This is the temptation,—to neglect duty, to lose time, to do work imperfectly; and the sin is hastened on by the evil suggestions, that it will not be known,—that the loss will never be missed,—that it will make but little difference to the employer,—or that the

work done will be, after all, as much as the wages are worth. Some yield to this temptation; many escape, perhaps, altogether unhurt; but nearly all are tried, at one time or other, in a greater or less measure. Now, whoever is subjected to this form of temptation, whoever finds himself at all disposed to wrong another person in the way just mentioned, and feels urged on by a sense of wrong to himself (be it real or supposed),—whoever is thus tempted, but would hold fast his integrity, is a fit object for the pity and interference of the Lord our righteousness. Let the prayer of faith be breathed upwards to Him, though it be but in these few words, “ Lord, strengthen me!” “ Keep me honest, O Lord!” “ Save me from

this sin." "By Thy temptation, good Lord, deliver me!" We may be sure that He to whom the cry is put up is at hand to hear and ready to help, and that in one way or other He will give success. Possibly, in the midst of the soul's trial, He will by His ever-present Spirit remind his servant of some encouraging passage of Holy Scripture, "Whatsoever things are honest, whatsoever things are just, think on these things (Phil. iv. 8); or of some good lesson learnt years ago in the simplicity of childhood, as "to be true and just in all our dealings;" or send some timely admonition by the mouth of a righteous friend or companion.

Or (it may be) He will help such an one by the ministry of some one of


those countless agencies whereby He works upon the hearts of them who do not reject His aid to keep them from harm. He is able, He is willing to succour all who need and ask His help. He has been tempted Himself, and having suffered, being tempted, He is able to succour them that are tempted. And if they who are tempted quench not the Spirit, He will so effectually aid them that, like the oak which has weathered the hurricane, when the trial is passed, they will be stronger than before, and better able than ever to serve "not with eye-service, as men-pleasers, but as the servants of Christ doing the will of God from the heart, with goodwill doing service, as to the Lord and not to men: knowing that

whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free" (Ephes. vi. 6—8).

From this one example of the kind of temptation to which the working classes are exposed, and in which they may, if they will, secure the aid of a sympathising Saviour, it would be easy for each person to apply what has been said to his own case, and to similar trials. As, for instance, when extreme poverty is made Satan's plea to tempt man to other kinds of dishonesty, to thieving or robbing. Let him resist the temptation, not in his own strength, but in the strength of God. Let him lift up his voice to Him, who, while He was on earth, had not where to lay

His head; who chose for His own lot, and meekly endured, all the pains and privations of the deepest poverty. Only let him lift up his prayer to Him, and do no evil, and it will not be long before He will help. He knows what poverty is, and will never turn away from the prayer of the poor destitute, nor despise the voice of their humble desire.

And now the temptations peculiar to another scarcely less numerous class may be briefly pointed at. They who have just been mentioned live by *labour*; many live by *trade*, and these last are, like others, liable to special temptations connected with their calling. The one ruling object with most persons in business would seem to be— at all events to thrive. Every thing



gives way to this greediness of gain, when religion does not hinder it or keep it in check. Even the worship of God on the Lord's day itself is neglected sometimes, because men are about their farms or their merchandise, directly or indirectly; or are looking into the accounts of the week's work, studiously reckoning up their gains and balancing them against their losses, yet not wisely counting the cost of all they gain, nor taking any heed to those awful words, "What shall it profit a man if he shall gain the whole world and lose his own soul." Who can wonder at the hardening influence of such habits? Truly does the Bible say, "He that hasteth to be rich shall not be innocent." He is almost sure to fly to

especially, and often to others also, the struggle against the love of gain is a hard one. Satan knows well what is most likely to succeed in procuring him victims. He has his temptations for both buyers and sellers, but more particularly for the sellers. Some he tempts to use false weights and measures, chiefly, too, in their dealings with the poor, who are less likely than others to discover and punish them. To make them listen to his temptation, the old serpent will tell them how little the difference really is,—how difficult it is to be exact,—that the beam may as well incline a little one way as another,—that every one must live by his calling, and that if any wrong is now done, when they once grow rich, it can all be put right



again. "Get thee behind me, Satan!" is the only answer suitable in a Christian's mouth in reply to such devices; and the answer is sanctified for the servant of Christ by his Master's use of it. To him who recollects that his highest calling is his Christian calling, his best riches, the riches of God's mercy,—and that every action he does will have itself to be weighed in the scales of eternal justice, the resolution to be strictly honest, though he be ever so poor, will never be shaken. He may look up with the eye of faith to the right hand of the Father, and be sure of having, even in that august presence, the tender sympathy and effectual help of the Son of Man. Perhaps, in the very moment of temptation, will be sent, with the swiftness

of lightning, into his mind some word of God's, that, like a two-edged sword, is "piercing even to the dividing asunder of the joints and marrow," and will fill him with horror at the bare thought of the sin to which he is tempted. Some ministering spirit may come to strengthen, and stay to comfort him. And thus, in a lower sense, it may prove true of the feeble but faithful disciple, as of his triumphant Lord, that an angel from heaven shall strengthen him in his time of trial, and when Satan leaves him, angels shall come and minister unto him. He who laid down His life upon the cross for man's salvation, will not see us exposed to Satan's power and malice without hastening to our succour; in all our afflictions He

was afflicted, and still the angel of His presence saves us.

Another temptation, against which persons of all classes and ages have need to watch and pray, is the sin of lying. Many may be shocked at being told that they have need to watch and pray against so glaring, so hateful a sin as this. Still there is need. For there is, comparatively, but little real truth in the world. The tempter is the father of lies, and his object is to make his followers like himself in his utter disregard of truth. People who would scorn to tell an open falsehood, he tries to persuade to prevaricate and deceive. First he leads men into sin, and then he prevails upon them to hide their sin by a false statement, or by

---

telling only half the truth. Among other defilements which come from within, out of the heart of man, our Saviour reckons *false witness*. Now, when any are at any time tempted to depart ever so little from the truth, even apparently to answer some good and desirable end, let them pause, and resolve never to disgrace a good end by the use of bad means. Never do evil that good may come. Christ is at hand,—Christ who is the Truth, and who has, in our nature, encountered and overthrown the father of lies. Let them stretch forth their hand in humble faith towards Him, when they are ready to sink among the waters of deceit, and He will enable them to walk in safety upon the trea-

cherous waves,—He will conduct them, unharmed, into the ark of salvation.

So, too, when any are tempted to sins of uncleanness, to evil thoughts, or foolish and unseemly talking and jesting, or to any acts of impurity, the only safety is to flee at once, without losing a moment's time, to Him who can destroy this dreadful snare of Satan. Let there be no staying to listen to the tempter's reasons. To stay is commonly to fall. Our strength is in flight. Our hope is in immediately running to that strong tower where alone we can be safe, in casting ourselves humbly, for grace and protection, upon the Saviour, who knoweth whereof we are made, and can well feel for us in all the afflictions into which the vio-

lence of a temptation we are resisting may bring us. The best security against these common but awful temptations is to commune, day by day, with Him in whom was no spot of sin, who came to make us clean from all sin; to fill our souls, especially in the Holy Communion, with the love of purity from the All Pure; to have continually before us the truth that nothing that defileth,—any more than what maketh a lie,—can enter into the heavenly city. Unless we flee from evil it will soon poison all the peace of our souls. If we will but quit ourselves like men, and dare boldly to be virtuous, however we may see wickedness abounding, then shall our courage be supported, and a glorious kingdom and a beautiful

crown be prepared for us, when, with all others that are pure of heart, we shall be numbered among the blessed who shall see God.

The few particular sins here named may lead those who will give them attention, to think of many more, to which all are liable to be exposed, but to which no one need yield. But inasmuch as some may have reason to condemn themselves for their past grievous sins against God, it may be right to notice one temptation by which they are likely to be sorely tried. The great object of our spiritual enemy is to *keep people in their sins*. But when through mercy and grace they are brought to hate and forsake their sins, to see their real guilt before God, and to tremble at the

thought of the judgment to come, then there is another device of Satan, which is to lay hold of that very sense of sinfulness, and of that very dread of judgment, in order to drag them down into despair, and so into perdition.

Truly, this is an awful period, and a most pitiable case, when the awakened soul, lifted up out of sin, and mounting upwards with loving hope for the forgiveness of God in heaven, is stopped in its ascent by the prince of the power of the air, and is cast backwards into the fresh fear of being finally rejected, as too sinful or too late for mercy. But in this, above all other cases, when sin is actually loathed and forsaken, and the spirit is really mounting up after better things, and Satan is trying to mar the



work of grace, and to hinder the consummation of peace to the penitent;— here, surely, the sympathy of the Redeemer with his afflicted and tempted ones is most certain, His help most mighty. Only let them faithfully believe and thankfully reckon upon these. Only let them have ears to hear His own most welcome words: “Him that cometh to me I will in no wise cast out.” Only let them trust fully in that one saying: “The blood of Jesus Christ cleanseth from all sin.” Let them silence their fears with this one word of encouragement: “Greater is He that is with us than he that is against us.” Our temptations He has already made His own, and His victory will ere long be ours.

## CHAPTER THE FIFTH.

### *The Sympathy of Christ with us in our Sorrow.*


FROM our Blessed Lord's sympathy with us in our bodily privations, and in our temptations, the next step leads us to His tender concern and sympathy for us in the day of tribulation. To those who really and earnestly desire to be saved from sin, His loving help is certain;—most assuredly will He listen and reply to their deep imploring cry, "By Thy fasting and temptation, good Lord, deliver us!" But this most comfortable truth is not all that we have to comfort us in the time of trial. Then,

in the time of sorrow, when fearfulness and trembling are come upon the heart, and a horrible dread hath overwhelmed the soul of the afflicted Christian, then is the time, in the hour of sorrow, to betake ourselves to "the Man of sorrows,"—to believe, as surely as we believe in the actual grief which we are enduring, in the positive sympathy of the Head of the Church with the grief of the members. Then, when the eyes are weary of crying, and the throat dry, with sorrow, and the aching sight is beginning to fail with waiting so long for God, is the time to go at once, with all our griefs, to the foot of the cross of Christ,—to remember Him of whom this prophecy was, for our sakes, written and accomplished: "Thy

rebuke hath broken my heart: I am full of heaviness." When the water floods seem ready to drown the faithful disciple, and the deep to swallow him up, or the pit to shut her mouth upon him, then may the Master's compassion be confidently appealed to,—lo, we call upon Him in the sublime and touching words of the Litany: "By Thine agony and bloody sweat, good Lord, deliver us!"

Pause for a few moments only to meditate upon the meaning of these words. Reflect seriously upon the awful fact of our Redeemer's agony in the garden of Gethsemane. It is a fact as *simply true* as it is *amazing*, that our Lord Jesus Christ, on His way to Calvary, did suffer that tre-

mendous accumulation of sorrows which is called the agony. It is a subject so deep and sacred that one scarcely knows how to speak of it, except in the very words of Holy Writ. St. Mark's account very nearly coincides with that given by St. Matthew; so that it will suffice to take the words of St. Matthew and St. Luke only. The former relates, "Then cometh Jesus, with them, unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he



went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, Thy will be done. And He came and found them asleep again: for their eyes were heavy. And He left them, and went away again, and prayed the third time, saying the same words. Then cometh

He to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners." Such is the account given us by St. Matthew, ch. xxvi. 36-45.

The history of the same transaction, as it is given by St. Luke, is this:—  
“ And he came out, and went, as he was wont, to the Mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there ap-

peared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation." Ch. xxii. 38-46.

This latter account by St. Luke gives us, in few but deeply expressive words, some idea of that fearful agony which our Blessed Lord endured in the garden of Gethsemane. At least the Evangelist tells us enough to show, that the anguish of that hour was far, far beyond the power of man to estimate,




—that the cup which was then given Him to drink was a cup of agony to us unfathomable; that He who had taken our nature, and with it our infirmities and sorrows, refused not the bitterest draught of sufferings which came with the sense of the world's sins, but drained it even to the very last drop. This was the sorrow foretold in the days of other generations long before, by that Spirit who spake by the prophets. Yea, more than foretold, for, in one place especially, that Holy Spirit speaks of this sorrow as actually accomplished; —so fixed and predestinated, in God's eternal purpose, was the salvation of man through the sufferings and sorrows of Christ! All that Christ endured for the sin of the world was so

entirely and essentially the ONE SACRIFICE,—of which all others were but types—the substance of which all other things, which had reference to it, were but shadows, that Isaiah spake of His sufferings and death as of a work already accomplished and actually fulfilled. “Surely he *hath* borne our griefs, and carried our sorrows.”

And as this was true even before He came down upon earth, even so is it still true, though He has ascended into heaven. . He has borne our griefs, and He yet bears them. He bore them in His own sacred person, when the mortal flesh which He had taken, and the human soul that He took in like manner, were weighed down and wearied, and distressed and agonised, because of

our sins. This He did, when, 1800 years ago, all the griefs and sorrows of the world were heaped in one awful load upon Him,—a load of iniquity and tribulation so tremendous, that, in supporting it, His sweat was (as it were) great drops of blood falling down to the ground. And this He still does, even though He is now sitting on the right hand of the Majesty on High. He bears our griefs and carries our sorrows even now, because He has not put away the human nature which He took, and in which He suffered, but retains it, and will retain it to the end, glorified indeed, and exalted to the right hand of God, but still in all its truth; so that they who belong to Him are declared in Holy Scripture to be



one with Him,—joined to him still by virtue of that union once and for ever effected by Himself when He became flesh and dwelt among us, and took our whole humanity into Himself. For even now, as St. Paul assures us, by the power of that union which exists between the Lord and the Church, “we are members of His body, of His flesh, and of His bones.” So that, oh! amazing condescension, and love beyond measure, we are encouraged to bring our sorrows to Him, relying upon His sympathy. And this we have, though we see Him not, as completely as when, in the days of His flesh, He went about doing good—healing those that were possessed with devils—comforting all who mourned in Sion. Of this His

sympathy in our sorrows no man need doubt. His eye is never off us. He sees our sorrows, and Himself, unseen by mortal eye, comes forth (if we may so speak) to bear them. This is for faith to receive. The world may doubt it, because it sees Him not, neither knows Him. The Church, including every faithful individual member thereof, believes—and rejoices in the belief—that there is no grief nor sorrow experienced upon earth, but the Lord in heaven knows of it, and will bear it for us, if we will but come, weary and heavy laden, to Him to give us rest.

Sorrow may arise either for others or for ourselves, and sooner or later it must be experienced by all. In both cases—in every deep sorrow wherein

we are liable to be plunged—our Lord's sympathy is equally at hand, and alike refreshing. And first, with regard to the sorrows which may come upon us on account of others, especially of those we most love. We may see a friend, dear to us as our own soul, weeping for the decay of a beloved child or of the wife of his bosom, smitten by some violent sickness, or racked with excruciating pains, or with the body wearing away, and the mind failing, and the whole system giving signs of coming dissolution. How can we but grieve over a sight like this? Grace does not destroy nature, and well may the heart of man feel stricken with sorrow for the afflictions of his fellow-men, when we read of that Holy One, who was

not only perfect man but perfect God also, that in all His people's afflictions He was afflicted. In all such cases, where we are weeping with those that weep, though the sorrow comes to us, we may say, by reflection only, yet He will sympathise with us and support us, who having no griefs and sorrows of His own, came down from heaven, that He might bear and carry ours;— who also has taught us to do the same, to bear one another's burdens, and so fulfil His law. To the Man of Sorrows should we go for relief in our own troubles, and from Him may we ask relief for those who are in any kind of affliction ; and He who has Himself been acquainted with grief can effectually bind up the broken heart, and

speaking peace to the afflicted soul. The Lord, whom pity brought down even to the gates of the grave, who so tenderly felt for our miserable race that He died to save us, and ever liveth to make intercession for us, will mercifully hear our petitions when we offer them up in behalf of those of our brethren who are being tried and afflicted.

And so, too, when the time of our own deep sorrow comes;—and who, save the spiritually blind, does not look for such seasons?—then may we ourselves hope for the very same Divine sympathy for which we have so earnestly prayed in behalf of others. In our own affliction, *heavy to us*, though light and but for a moment, compared with the eternal weight of glory in




store for those who endure patiently; in our own affliction, we shall be upheld by Him, who, in His own intense agony, submitted to be strengthened by one of His own ministering spirits. Many examples will obviously occur to us, of cases where this certainty may be almost our only comfort, our single stay. When, for example, the dark hour of domestic calamity comes, and He who gave, calls us to give back again, the best and choicest of earthly blessings; a long-loved friend, with whom we have from early years taken sweet counsel together; an affectionate child; or a venerated parent; or, more than all, the faithful companion of all our joys and all our sorrows, the very "desire of our eyes" (Ezek. xxiv. 16);

---

when we are entering into these sacred sorrows, and all is dark around us, and we seem as if we stood alone, for all the waves and storms of affliction to pass over us, then is the time for us to experience the sweet and soothing influence of a Redeemer's sympathy. Then is there One who comes and stands by us, in the midst of the waters of affliction, even as once He stood by the three children in the burning fiery furnace, and His form is like the Son of God. He stands by His sorrowing people, unseen indeed, yet felt by the calm He brings with Him, speaking to their souls a word of trust and encouragement, and bidding them look up and rely upon Him for sympathy and help. In the midst of their tears, He

points them onwards to the eternal city, where shall be no more sorrow nor crying. He assures them, by the gentle yet mighty influence of the Holy Spirit, that the love which brought Him down from heaven to suffer for them, is an undying love, still working for them, and that He will never leave them nor forsake them; that to Him all their sorrows are known; that He who wept at the grave of Lazarus in the days of His flesh, is not without feeling for the grief of His elect people still, and will Himself sustain them even in the most sorrowful afflictions. To their faith does He show Himself, as the Loving and Merciful One, who hath borne our griefs and carried our sorrows; as the Holy and Spotless One



who, under the weight of sin and sorrow, which belonged to us, but was laid upon Him, was oppressed in an agony, so that His sweat was, as it were, great drops of blood falling to the ground. In every sorrow, especially in the greatest and deepest sorrows, He is by us. His presence is not to be forgotten; His sympathy never to be doubted. Whether in passing through the fire or the water, if the Son of God be with us, not a hair of our heads shall be singed, not a drop of affliction shall cling to us, when the trial shall have passed over. And when we descry the trial approaching in the distance, or when it is already upon us, we must look to our Great Example to strengthen and guide us; like

Him, we must be much on our knees in prayer and supplication. Our eyes must be opened to see His hand holding to our lips the cup of sorrow, already tasted by Him for man's salvation, and if it be His will, we must meekly drink of it, looking far beyond ourselves and our own immediate sorrows, to that garden of Gethsemane, where, previously to His tasting death for every man, He tasted for every man a cup of deadly sorrow and unutterable agony.

But it is not only in the loss of our friends that Christ's sympathy in human woe is so precious a consolation. Who has never cast his eye forwards to the prospect of his own death? It may not be a pleasing prospect to flesh

and blood, but thither every man's thoughts must sometimes be turned, and the wise man's thoughts are often pointed that way. And the very idea of being ready for death, carries along with it, the thought of true repentance for all past sin. And with the godly sorrow that works true repentance, Christ is ever ready to sympathise. Few can look back upon their past life, without seeing good cause to fear, that, many times and in many ways, they have sinned (perhaps grievously) against their Maker. And the more effectually the work of grace is going on, the more lively will be the sorrow that accompanies a sense of past sin; the greater the grace given, the deeper will be the grief felt over transgressions

committed. This must be so. For even they that are habitually with God, who labour, day by day, in His service, and are all the day long trying to please Him, who come continually into His presence and seek His grace,—even these, after serious examination and holy preparation, have so keen a sense of sin, when the very best of their own works are brought to the test of God's perfect rule and holy will, that, while they kneel before Him in lowly confession at the Lord's supper, they are driven to confess their utter unworthiness in words like these: "We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word, and deed,

against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us. We do earnestly repent and are heartily sorry for these our misdoings. The remembrance of them is grievous unto us, the burden of them is intolerable.”

Now, if it be so with the most devout Christians, if it be so with those who have truly repented of their sins, if they still feel that deep sorrow for them, that burning shame at the recollection (even though they trust they are forgiven) of all that is past, and are still oppressed by this intolerable burden, it is plain that *all* have need to sorrow over sin. Nay, more than this. The nearer men draw to the heavenly light, the more clearly will they see



their sins, the more certainly will gra  
incline them to mourn over their sho  
comings and misdoings. It is not t  
much, therefore, to say of all perso  
who have any thought or care for th  
souls, that they may look for a time  
deep sorrow because of sin. The inte  
sity of that sorrow and grief of hea  
may vary. There will be a differer  
between the sorrow of those who ha  
only just awakened to a full sense of p  
iniquities, and the sorrow of those w  
have repented and been forgiven—or  
more of those who, though falling sh  
in many things, have still, upon t  
whole, always exercised themselves  
have a conscience void of offence. Nev  
theless, in greater or less measure,  
must look for sorrow, as the consequen

of sin at one time or other committed. Nor ought they to seek to be spared this sorrow, or to thrust it from them, or to make themselves believe that no such sorrow is to be their portion. Such sorrow is better than laughter, for by the sadness of the countenance the heart is made better. (Eccles. vii. 3.) And the solemn time of Lent is just the season for improvement of this kind, for cherishing this wholesome grief, and thankfully accepting it as a token of the working of the Spirit of Christ in the awakened soul. Only it must be a sorrow leading onwards to true repentance, taking men away from their sins, and bringing them for pardon and grace to their Saviour, of whose tender sympathy and mighty aid let

them never feel a doubt, for these blessings are already promised them.

When the remembrance of sin weighs us down with deep sorrow of heart, and we dread the bursting of a deluge of wrath upon us for our many offences;—when we cast our eyes onward to the dim and awful shadow which the day of our own death throws across our future path, and tremble at the thought of the certainty of our having to stand before the Judge Eternal to give account of the deeds done in the body, and to be judged according to our works;—if we are in an agony of grief for our sins, mingled with painful doubt as to the final sentence that awaits us, then, in the hour of man's deepest misery, is the hour, also, of God's

opportunity. The darkest hour of the whole night is the hour before the returning dawn of day. The deepest feeling of Christian sorrow is often just before the Master's voice is heard, even above the sound of the storm, encouraging and reassuring us, bidding us not to be afraid, for it is He who is standing by us. He is standing by us who knows what the weight of sin is,—not His own, for He had none,—but the weight of the world's sins—*the weight of ours*. Behold Him, with the eye of faith, kneeling in His agony in the garden, with that heavy load bearing both upon His body and soul. It was for us that He knelt there. Hear Him praying. He prayed for us. Listen to His submission to His Father's

will. That will was, that He should suffer for man's sins,—for our sins,—for the very sins that we or others are daily committing. Can we doubt, after such a contemplation, that, in all our sorrows, the sympathy and promised help of Christ are ever ready for us? When we are ourselves borne down with trouble, arising from a sense of sin or from the terrors of death, with what certainty of success may we pray to Him who is waiting to be gracious to us, who willeth not that any should perish, in this solemn appeal to our Redeemer's sympathy: "By Thine agony and bloody sweat, good Lord, deliver us!"

## CHAPTER THE SIXTH.

### *The Sympathy of Christ with us in our last Trial—in Death.*

THE Church teaches us, when we are deprecating the evil and misery of sin, to urge, with the greatest earnestness, every argument which the love of Christ, and His whole life on earth and in heaven can supply, to secure for us His gracious help. Every plea that we can possibly use do we urge upon Him to deliver us from evil. We beseech Him by the mystery of His holy incarnation; by His holy nativity and circumcision; by His baptism, fasting and temptation, to deliver us.

Again, we call upon Him in those more awful—and may we not hope, most prevailing—words: “By Thine agony and bloody sweat; by Thy cross and passion; by Thy precious death and burial; by Thy glorious resurrection and ascension;—Good Lord, deliver us!” These words, in which we are accustomed to deprecate sin and all its evil consequences, do show at once the exceeding sinfulness of sin, and our continual faith in the sympathy and power of the Saviour of the world.

It has already been seen, how, in certain instances of deep sorrow, the Lord exhibits His sympathy with His people. As, for example, when they are sorrowing for the afflictions of others; or when trouble encompasses

their own souls, in those domestic afflictions and bereavements which, sooner or later, fall to the lot of every one; or lastly, when sorrow for their own past misdeeds clouds their future prospect of ever “seeing the King in His beauty, or beholding the land that is very far off;”—when the whole spirit of a man is weighed down with any of these afflictions, we have already seen the balm prepared for his wounded soul by a Redeemer’s sympathy. And not less is that sympathy of Christ exhibited in the last trial than in all previous ones. When the sorrows of death are compassing the believer, and the pangs of his last struggle are coming heavily upon him, then, above all other times,



is the time to cry: "By Thy cross and passion, good Lord, deliver us!"

But what do we mean by the cross and passion of our blessed Lord? Our belief is in a crucified Messiah,—not in a glorified Lord who never suffered, but in a Saviour who, as a Saviour, was made perfect through sufferings. Our faith is in Him, who, by thus suffering, fulfilled the words of all the prophets concerning Him,—who, being God, became man, even a man of sorrows and acquainted with grief. We are taught, each of us, to say, with the Apostle: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." To us it is a joy and a glory that He was pleased to humble

Himself so low, and to become obedient unto such a death, by suffering, the just for the unjust, that He might bring us to God. We trace, therefore, the humiliation of the Son of God from the time of His incarnation or coming in the flesh; and as we watch His progress from the stable wherein He was born to the tree upon which He expired, we perceive that His whole life, from first to last, was a period of hardship, restraint, and suffering;—that his cross was as long as his life, and as broad as his humanity;—that He bore His cross in the very beginning of the days of His flesh, and that He died on it when those days had come to an end. So that the cross of Christ means the whole of His humiliation and suf-

fering, but especially that last and deepest hour of pain and humiliation, when He was nailed to the accursed tree, there to endure the final portion of those bitter torments, which He came into the world to bear. And the passion or suffering of Christ signifies especially, the intense agony of body and soul by which that Righteous One was oppressed, when His hour was come to be led away as a lamb to the slaughter,—when, entering into His last sorrows, He was betrayed, mocked, scourged, spit upon, crucified, racked by the acutest bodily pains, and borne down by a sense of Divine wrath against the sins He was bearing, and (it may be) by a feeling similar to that which caused Him to weep over Jeru-

salem,—a depressing feeling that many, for whom He was purchasing salvation at so vast a price, would, nevertheless, refuse it, and perish.

This, and more than this;—more indeed than words can tell or heart conceive,—we mean when we speak of our Redeemer's cross and passion. By the truth and depth of these His sufferings, which in our nature He endured, we ask for His help, we entreat His sympathy. This is what we mean, when, in public prayer, we call upon Him by His cross and passion to deliver us. This, too, is what we mean, if in time of great bodily or mental trial we cry out for help and sympathy in these same most touching words. And this, lastly, is what people mean, when

they find that they are entering into the valley of the shadow of death, and in their pains and tremblings turn themselves for support towards the Good Shepherd, and beseech Him, once more before they die: "By Thy cross and passion, good Lord, deliver us!"

True indeed it is, that life itself is a continual dying, and that as soon as men are born, they begin to die. Every day that we live, brings us nearer to the day when we shall live no longer, and death itself is but the finishing stroke of the lengthened process of natural decay. For sicknesses and accidents, loss of limbs, decay of faculties, are all notices and forerunners in the way of death, and we might almost call them parts of it. It is true, therefore,


that in every suffering, and in every measure of suffering, there is a cross to be borne with a firm and patient spirit, after The Crucified; in bearing which we have the closest and tenderest sympathy from Him, who, in one sense, carried His cross during the whole of His life, and who actually carried it to Calvary, whither He was on His way to be delivered for our offences. Now to look always to Jesus Christ on the cross, *as crucified for us*, is a good and holy habit, well worth acquiring. Never let the cross of Christ go out of our minds. Let us see Him, by faith, suffering there for us. When we are praying, the sight will quicken our devotions. When we are studying the holy Scriptures, we shall trace Christ

crucified for us, through every page, and almost every line of them. In the holy sacraments we shall behold the same Redeemer lifted up on the cross, and drawing all men unto Him. And never shall we be ashamed of His cross, for not only is it the sign of the Son of man on earth and in heaven, but it is also the sign of our salvation. In every sermon that we hear, good or inferior, Christ may be seen, more or less plainly set forth as *crucified* amongst us. And then in every sickness and disease, the precursors of decay and death, our spiritual eyes will be turned away from the pains and miseries of this sinful world, to rest upon Him, who "Himself took our infirmities, and bare our sicknesses," and gave Himself to death,

that we might live. In every cross of our own, we must behold our Master bearing His, and take courage. Are we ill-treated? so was He. And for His full sympathy, may we confidently hope, seeing what He submitted to, for love of our souls. If at any time we think ourselves despised and neglected, where can we look more surely for comfort and sympathy than to that mountain, whereon the Lord Jehovah hath provided a victim for the sins of the world? There the Son of God, the Lord of angels and of their glory, the Beloved Son of the Father, bowed down His meek and holy head to receive the buffetings of the wicked, “His visage so marred, more than any man, and His form, more than the sons of men,”



(Is. lii. 14,) whom He could have slain in a moment by the breath of His lips. There, on the same holy hill, where Isaac was saved from dying by his father's hand; where the destroying angel was bidden to stay his hand from the work of slaughter; no obstacle was placed in the way of the sacrifice of Christ. Crowned with thorns, laden with reproaches, mocked by His cruel enemies, deserted even by His friends, yet He opened not His mouth to complain. And if He complained not, what man, whose breath is in his nostrils, has any right to complain at his trials, however grievous? If He committed Himself to Him that judgeth righteously, what servant will not pray for grace to follow his master's example.




In how many ways is that example a light and a blessing to those who will take heed to it! Is any one forced into the company of sinners, and unable to find a present way of escape? Let him look at the spotless One, who made, nevertheless, His grave with the wicked; let him think upon the Lord of glory, crucified between thieves. Does Satan ever try to tempt us to suppose that Christ is not mindful of our crosses and cares? What but our sorrows brought Him down upon the earth and nailed Him to the cross? Or, how can He, who bore His own cross, feeling its weight, and sinking beneath its burden, that He might relieve us, be ever thought to be unconcerned with our crosses? If *great poverty* be our

cross, it must be borne meekly. Christ knows what poverty is, and feels for those who suffer under it. He was Himself poor in an earthly sense, without goods, without a home, and yet poorer, in another sense, when His earthly condition is contrasted with the glory which He had with the Father, before the world began. Never, therefore, need we doubt our Redeemer's sympathy with our poverty, if we bear it like christians, seeking to realize our Master's blessing upon that state, and looking eagerly forward to the time, when He will turn our poverty into riches, and our present need into overflowing abundance. Or if *bodily pain* be our cross, let it be patiently endured for Christ's sake. He knows all our

sufferings, for the very hairs of our head are numbered by Him, much more the trials of His people. He feels for us under these, and He, who entered not into His glory, until first He was crucified, will never prolong our pains, nor increase our sorrows at all beyond what He sees to be needful to bring us to learn obedience by the things which we suffer.

Or if dejection of spirit,—if sadness of heart,—be sometimes our cross, let us bear it humbly after Him, who was grieved at the hardness of the hearts of others, who wept over the grave of Lazarus, and over the approaching fall of Jerusalem, who uttered from the cross a cry of expostulation which indi-

cates that even He suffered under a feeling (though but a temporary one) that He was deserted and forsaken. Can we contemplate Him under this fearful trial, and doubt His sympathy with His people in all depression of mind, in all their fears of desertion, in every sorrow of their hearts? And if He feel for them, will He not in His own time most surely visit and relieve them? And the consideration of Christ crucified for us will not only bring us comfort in our troubles, but will help to arm us with new strength in all our conflicts with our spiritual enemies. When we desire to be kept from sin, or long to be recalled, after having gone astray, we may cry, not less fitly than



when we stand in need of consolation :  
—“ By Thy Cross and Passion, good  
Lord, deliver us ! ”

And last of all, but most certain of all, comes the trial which most people fear and all must endure. We must die. Here is the penalty of sin,—“ In the day that thou eatest thereof thou shalt surely die.” This was God’s warning, when He forbade the tree of the knowledge of good and evil to be touched. Our first parents disobeyed, and became mortal. From that day they began to die, and to crumble, as it were, back again to the dust of which they were made. And ever since that day the curse of the first transgression has passed upon man, one thing happeneth to all,—however different their

lot in other respects may be. And so we, like our fathers, and our children like ourselves, shall all, each one in his own turn, go the way of all flesh. Whether by sudden accident or lingering illness, whether sooner or later,—in youth, or middle-age, or old age,—none can say. But this only we can say, that the end must come, and will come, and that whenever it comes, it will be a very awful thing. To think of a separation between that soul and that body which we have never known but as joined together, and in the union of which the very notion of “ourselves” seems to consist;—to think of the time when no more can be done for a sinful soul, when mercy has closed her doors and the gate of judg-

ment alone is left open;—these are solemn and touching thoughts. To know that grace is over, and that the tree once fallen must lie where it falleth, that no change for the better can take place;—this knowledge may well fill us with serious concern for ourselves. Especially since the approach of death so often brings with it much bodily pain and grievous distraction of mind, so that then it is not commonly a time to learn, but a time to develope and bring into action what has been already learned. That hour may be, perhaps, an hour of doubt and perplexity; at all events, it will be one of very deep anxiety for ourselves and for those we are leaving behind us. Nor is it a time of which Satan will



neglect to avail himself, and to take advantage of our present weakness, of our past sins, and of our misgivings for the future, in order to shake our faith, and to rob us, in our last hours, of our heavenly inheritance.

Then, surely, is a time when we need the upholding of the Divine arm; then (if ever) shall we need the comfortable sense of Christ's presence still abiding with us;—the soothing feeling that we are leaning for support upon His rod and staff. Do we ever suppose that He will not heed us in that day of trembling? that He will not hear our sighs, or allow for our fears, or feel for our pains, or sympathise with us in our anxieties? Far from this. The Son of God, Who was put

to death in the flesh, will be with us in the hour of death, so as to strengthen us in that trial, and prepare us for the day of judgment; nor will He, if we have hitherto faithfully served Him, suffer us at our last hour for any pains of death to fall from Him. The Son of man, Who tenderly gave over, in His last moments, His blessed mother to the affectionate care of the beloved disciple, St. John, will not refuse to us His holy sympathies in all our reasonable anxiety to provide as we ought for the peace and comfort of those whom He has given us, after we shall have been taken away from them.

And when, at last, the time is come to commend our spirits into His hand Who gave them, that Holy One, Who,

when He was expiring, breathed forth His life in these words: "Father, into Thy hands I commend My spirit," will be near us to receive our spirits. He will be nigh to shelter us from the fiery darts of the wicked one, which may then be directed against us. He will draw our eyes and our whole soul to Himself, so that in that struggle we shall know nothing but Christ, and Him crucified; lifted up on the cross for our salvation, "shedding out of His most precious side both water and blood for the forgiveness of our sins." We shall have Him before our minds, showing from the cross His love for sinners—His love in dying for their sins—and stretching forth His hands to receive all who will come unto Him

and be saved. Then, on the bed of death itself, if we have faith to see Him aright, may we realise more clearly than ever, that He is the Way, the Truth, and the Life; that He who was crucified through weakness, liveth by the power of God, so that to the soul of the dying penitent He that was dead appears evidently alive again; and lo! He has the keys of hell and of death.

But to have a good hope of seeing the Lord to our comfort thus in the last hour of life, life's former hours must be devoted to His service. If Christ is to be with us then, we must abide in Him now. If He is to bear away, by the power of His cross, our sufferings in death, we must be content to have our part in His sufferings during

life. We must live to Him, if we hope to die in Him and be at peace. He died to bring us to God. We must die to sin, and come. His cross must be, at once, the anchor of our hope, and the measure of our suffering and patience. It is of those who suffer with Him that it is written—They shall be also glorified together. Meanwhile, whatever pains and sorrows the member of Christ may encounter, in the way to his last home, he knows that there is One who loves him, and through whose strength he may be more than conqueror, while this is his continual supplication: "By Thy cross and passion, good Lord, deliver me!" And when he is actually descending into the valley of the shadow of death,

his heart may beat with humble hope of a share in the glory which shall soon be revealed, and, with faith un-failing and unshaken confidence, he may add to his former prayer yet another petition:—"By Thy precious death and burial, by Thy glorious resurrection and ascension, good Lord, deliver us!" Amen.



*SUGGESTIONS*  
FOR  
MEDITATION AND PRAYER

AFTER THESE READINGS.

---

AFTER CHAP. I. *The deep meaning  
of Holy Scripture.*

*For Meditation*—1 Cor. ii. 7—16. We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things



which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God: that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that

he may instruct him? But we have the mind of Christ.

*Prayer*—We beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of His resurrection; through the same Jesus Christ our Lord. Amen.

AFTER CHAP. II. *The Sympathy of Christ in our privations.*

*For Meditation*—St. Luke iv. 1, 2. And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days He did eat nothing: and when they were ended, He afterward hungered.

*Prayer*—Grant, O merciful God, that as thine holy Apostle Saint James, leaving

his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him ; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments ; through Jesus Christ our Lord. Amen.

AFTER CHAP. III. *The Sympathy of Christ in our spiritual trials generally.*

*For Meditation*—Hebrews ii. 18. In that He Himself hath suffered, being tempted, He is able to succour them that are tempted.

*Prayer*—Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man ; Grant us the true circumcision of the Spirit ; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will ; through the same thy Son Jesus Christ our Lord. Amen.

AFTER CHAP. IV. *The Sympathy of  
Christ in our special temptations.*

*For Meditation*—Heb. iv. 14—16. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

*Prayer*—Almighty and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

AFTER CHAP. V. *The Sympathy of  
Christ in our sorrow.*

*For Meditation*—Isaiah liii. 4. Surely He hath borne our griefs and carried our sorrows, yet we did esteem Him stricken, smitten of God and afflicted.

*Prayer*—Grant, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. Amen.

IN ALL TIME OF TRIBULATION, GOOD  
LORD, DELIVER ME.

AFTER CHAP. VI. *The Sympathy of  
Christ in our last trial—in death.*

*For Meditation*—1 Peter iii. 18. “Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being *put to death in the flesh*, but quickened by the Spirit.”

*Prayer*—Grant, O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him, and that through the grave and gate of death we may pass to our joyful resurrection; for His merits who died and was buried, and rose again for us, thy Son Jesus Christ our Lord.

IN THE HOUR OF DEATH AND IN THE  
DAY OF JUDGMENT, GOOD LORD, DELIVER  
ME. Amen.

*Note.*—In venturing to suggest a few prayers for use after these Meditations, it has been

taken for granted that the Collects for the particular season would, almost of necessity, occur to the mind of the serious reader of this little book, as specially appropriate to the spiritual exercise. And if the selection of any of the Prayers above suggested connect the example of the saints with the example and sympathy of Christ, the connection must be taken to be no other than has been exhibited already in its true light and strength by St. Paul, in 1 Cor. xi. 1. "Be ye followers of *me*, even as *I also am of Christ.*"

THE END.









